the Chaplain

Safeguarding American Family Life (Part Two)

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ASSOCIATE EDITOR: JULIA A. LACY
CIRCULATION MANAGER: ISABEL R. SENAR

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U. S. Army Photograph

MARRIAGE IN FOREIGN COUNTRIES

A Chaplain's Guide to Some of the Legal Pitfalls

By **WILLIAM G. DOWNEY, JR.**
Lieutenant Colonel, Judge Advocate General's Corps, USAR

THERE is an old Spanish proverb to the effect that it is dangerous to advise anyone to go to war or to marry. Unfortunately, chaplains very often find themselves in the position of having to advise members of the armed forces to do one or the other or both. In this article we shall leave to more competent hands a discussion of the proper counseling concerning going to war and shall confine ourselves to advice concerning mar-

A graduate of Georgetown University Law School, Colonel Downey has spent the last 15 years in the Army, from which he recently resigned to enter the private practice of law. From 1946 to 1950 he was Chief of the International Law Branch, Office of the Judge Advocate General of the Army; and from 1952 to 1954 he served as Staff Judge Advocate of MAAG Formosa.

riages of military personnel stationed in foreign countries.

It has been the experience of this writer that the chaplain is usually the first person approached by a member of the armed forces who wants to get married in a foreign country. It is hoped, therefore, that this article may assist chaplains in discussing with the young hopefuls certain legal problems that may arise both before and after the marriage ceremony. This is in no way an attempt to shift the burden from the legal officers to the chaplains; but knowledge of these problems is a necessary adjunct of the counseling that a chaplain can give to young soldiers, sailors, and airmen, who often will not want to discuss their personal affairs with the staff judge advocate or the legal officer but will have no hesitation in talking them over with their chaplain. And then again, in many commands there is no legal officer, and the chaplain is called upon to answer all the questions, legal as well as spiritual. If this paper does no more than give the chaplains an awareness of the legal problems, so that he may discuss them intelligently, it will have served its purpose.

The question of marriage of military personnel in foreign countries has long vexed the military departments. In the early days of World War II it was thought that the proper solution to the problem was to prohibit such marriages entirely. Thus, in Iceland from 1941 to 1943 marriages between members of the United States armed forces and Icelandic girls were prohibited. Those officers and enlisted men who married in violation of this prohibition were tried and convicted by courts-martial. It soon became evident that the prohibition of marriages was no solution to the problem, and sometime later this rather short-sighted rule was rescinded. After marriages were finally permitted officially, several couples, who had already started their families without benefit of clergy or official sanction, were able to legalize their status under Icelandic law.

It is now the general policy of the three military departments [1] that members of the various military services of the United States stationed in or visiting an overseas command, and who desire to marry while in such command, will be required to secure the written permission of their commanding officer before the marriage ceremony. It is also the policy of the three departments [2] that such permission will be granted in all cases where the members of the military services have complied with the local regulations promulgated by the commanding officer. In order to secure such per-

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[1] AR 600-240 NAVPERS 15858 AFR 34-12 MarCor P-7, 14 Oct. 1953, par. 4*a*

[2] *Ibid.*

mission it is generally necessary that the alien sweetheart meet the requirements established by the Congress for immigration into the United States, and that the member of the armed services be able to demonstrate that he is financially able to support his proposed wife and to prevent her becoming a public charge.

The above stated policies establish the general pattern under which marriages in foreign countries by members of the armed forces may be undertaken, and are familiar to most chaplains. Those who are not familiar with these policies are urged to study the regulations set out in the footnotes here.

The general rule of international law governing marriages in foreign countries can be stated very simply in a few words: *A marriage which is valid in the place where celebrated is valid everywhere.* Naturally, like every rule, this one too has its exceptions, which will be considered later. One thing must always be kept in mind, however, and this is that wherever a marriage is performed, it must comply with the law of the country in which it is performed in order to have validity in the United States, or in any other country. Therefore, a marriage performed by a chaplain in Japan, even between two Americans must comply fully with the law of Japan in order for the marriage to have any validity in the United States. Similarly, a marriage in Spain must be performed in accordance with Spanish law if it is to be valid in this country. Every chaplain should, therefore, acquaint himself with the local marriage laws of the country in which he is stationed. In Free China, for example, a marriage can be celebrated before two witnesses and by exchanging contracts of marriage between the parties. However, in order to secure a consular certificate of witness, which must be presented to the Immigration and Naturalization Service to support a petition for nonquota status for the alien spouse under the Immigration and Nationality Act of 1952, it is necessary that such a marriage be performed before an official authorized by Chinese law to perform such marriage and be witnessed by a consular officer of the United States.[3]

In considering the subject of marriages in foreign countries it is convenient to discuss the matter under three headings as follows: (1) the agreement to marry; (2) the act of marriage; and (3) the civil status of the couple after marriage. Each of these headings is in fact a legal status of the parties which gives rise to certain legal rights and obligations.

The agreement to marry is, of

[3] Par. 5*a*, Memorandum 39, Hq. MAAG Formosa, APO 63, 14 Sept. 1953.

course, the engagement or betrothal, which is often entered into by the parties concerned with almost complete blindness as to the legal rights and obligations flowing from the agreement to marry. Many servicemen, particularly in the Far East, consider the agreement to marry an open-sesame to a cozy arrangement whereby they pay the bills for a home away from home or as a means of persuading their sweethearts to become their mistresses. The armed forces exert little if any control over this stage of the proceedings, other than such moral control as can be exercised by the chaplain.

Let us now consider the legal consequences which follow from an agreement to marry and see what advice, if any, a chaplain can give if his counsel is requested prior to the announcement of the engagement. In all fairness to the chaplain, however, it should be stated that the writer's experience indicates that neither the chaplain nor the staff judge advocate is consulted at such time.

An agreement to marry is a contract between the parties and has pretty much the same legal ramifications as any other contract. It is proved, like any other contract, either by the express words of the parties, or, in the absence of express words, by circumstantial evidence from their conduct. An agreement to marry cannot, generally, be enforced by a decree of specific performance, but in the event of its breach it can result in an award of damages to the injured party. Thus, where Private Jonny Ducrow begins to keep company with Otama Mitsuko, takes her out several nights a week, tells his buddies that she is his girl, asks her several times to marry him until she finally says yes, Jonny can be considered to have entered into an agreement to marry. Later, when he leaves Japan without having married Otama, he cannot be forced by a court of law to go through with the agreement to marry, but Otama can collect damages from Jonny for her broken heart.

An agreement to marry, made in consideration of sexual intercourse, cannot be enforced because of the illegal consideration. Thus, if Private Jonny persuades Otama to become his mistress, with the promise that if she becomes his mistress he will marry her later on, poor Otama is really holding the bag, as there is no way that any court can give validity to the agreement to marry, even if a child or children are born of the arrangement.

Otama has one ray of hope, however. If she and Jonny agree to marry, and then at a later date Jonny asks her to engage in sexual intercourse, and she does so in the expectation of marriage, and a child is born of their union, Otama may then sue Jonny, after his return to the United States

without having lived up to his part of the bargain, for breach of contract. The facts of sexual intercourse, pregnancy, and childbirth will aggravate the damages she may collect from Jonny.

The best advice that a chaplain can give at this stage of the proceedings, if he is asked, is to point out to the girl that she is the one who will bear the burden if she follows the example of Otama, that she and her fiancé should use the time of the engagement to find out if each is really ready for the responsibilities of marriage, and that she should learn, before it is too late, some of the strange customs and prejudices of her fiancé's countrymen and country. He should also counsel the parties, if they appear to be sincere, to fulfill to the letter the requirements of the commanding officer necessary to secure his permission to marry. If the parties are not really sincere in their desire to marry, they will find that the requirements of the commanding officer are too onerous.

This brings us to our second heading, **the act of marriage.** Of course, prior to the act of marriage it is necessary for the parties to secure the permission of the commanding officer. This permission is generally secured by means of a written request addressed by the parties to the commanding officer. The request should contain all the data required by the commanding officer, and at the least should state the names of the parties to be married, their ages and citizenship, the length of time of their acquaintance or courtship, the date of the completion of the soldier's tour of foreign service, the approximate date of the marriage ceremony, and the present marital status of both parties. If either party has been married before, then it should be necessary for such party to submit a certified copy of the final decree of divorce or annulment. In addition, it is helpful if the request contains a statement concerning the religious backgrounds of the parties. In addition to the request itself, a written statement from the chaplain, to the effect that he has interviewed the parties and that he has counseled them on the problems and responsibilities of marriage, should be attached as an exhibit along with medical certificates to the effect that both parties have been examined and found to be free from infectious venereal diseases, active tuberculosis, and other communicable diseases. Signed statements from responsible citizens of the locality concerning the background of the alien are also helpful, and if either party is under the legal age of consent, a sworn affidavit of consent by at least one parent should be required.

It is the opinion of the writer that the chaplain should insist, as a matter of staff action, on seeing,

and being given the opportunity to concur in, the proposed approval before it is granted. Thus the chaplain can keep a close watch over the proposed marriage and, through his knowledge of the parties concerned, advise the commanding officer as to the proper course to take.

As the Immigration and Nationality Act of 1952 contains some 31 classes of aliens who are ineligible for entry into the United States, the chaplain should be able to advise both the parties and the commanding officer whether the alien will be subject to refusal by the Immigration and Naturalization Service. If the alien falls into any one of the categories, she will, generally, be denied permission to enter the United States. Certainly no chaplain would want to recommend approval of a marriage which he knew from the start had little, if any, chance of success because of the inability of the parties to live together. Among the categories of persons denied admission to the United States are aliens who are feeble-minded, insane, or who have had one or more attacks of insanity; narcotic drug addicts or chronic alcoholics; polygamists or prostitutes; anarchists or Communists; and many others. It is suggested that the chaplain read Department of the Army Bulletin 11 of 1952, which contains the text of the Immigration and Naturalization Act of 1952, in order to become better acquainted with the categories of persons denied entry into the United States.

As has been stated above, the act of marriage that conforms to the requirements of the local law will ordinarily be considered valid in the United States. There are two general exceptions to this rule: The first exception concerns marriages which are deemed contrary to the laws of nature generally recognized in Christian countries. Thus a polygamous or incestuous marriage valid where performed would generally have no validity in the United States.

The second exception concerns marriages which are forbidden by statute because they are considered contrary to the public policy of a certain state or nation. Thus, in some states of the United States a marriage performed validly in France between an American Negro and a French girl would not be recognized as a valid marriage in such states because of their miscegenation statutes. A chaplain should be fully cognizant of the possibility that in interracial marriages such marriages may have no validity in the states from which the soldier, sailor, or airman comes. It is, therefore, necessary that he know before the wedding the domicile of the American and determine whether such a marriage is contrary to the public policy of the state of domicile. He can do this, if he is in doubt, by writing directly to the Attorney

General of the state concerned or by consulting the Judge Advocate General of his particular service.

The third heading, **the civil status of the couple after marriage,** is one that can be determined in detail only after a study of the statutes of the state of the husband's domicile. However, there are a few general principles that a chaplain can explain to the couple so that they have no misunderstanding about them.

It is the husband's duty to support and maintain his wife, and it is the wife's duty to live with and care for her husband. In order to fulfill his duty, the husband must be financially able to supply his wife with the necessities of life. A chaplain, therefore, can counsel a soldier living on his private's pay that he makes insufficient money properly to maintain and support a wife. In order to fulfill her duty, the wife must be physically capable of sexual intercourse, although she may be unable to bear children. If called upon for advice on this question, the chaplain and the medical officer should work together in order that a proper determination of the pertinent facts may be made.

Unless required to be voided by a particular statute, a marriage before the age of consent is valid until voided. Thus, if a soldier marries a young girl under the age of consent and without her parents' permission, the marriage is generally considered valid so long as the girl is willing to remain with her husband. If she continues to live with him after she reaches the age of consent, she is precluded from voiding the marriage. However, if before reaching the age of consent, the girl should decide to void the marriage, she may properly do so. The best way to void the marriage is through a court.

Many of the legal implications here discussed, of course, are applicable as well to marriages performed in this country, for the states of the United States are foreign to each other in matters of marriage.

It has been the writer's experience that close co-operation and liaison between the chaplain and the staff judge advocate prior to such marriages very often precludes the happening of many of the possibilities that are discussed above. It is the writer's hope that in the absence of a staff judge advocate or legal officer the chaplain will be able to steer the young couple away from many of the legal pitfalls that lie in their path and that in the blindness of their love for each other they seldom see, so that the words of Congreve in *The Old Bachelor* may not apply to them:

> Thus grief still treads upon the heels of pleasure;
> Marry'd in haste, [they] may repent at leisure.

Can We Afford the Lives We Live?

STEVE P. GASKINS, JR., Chaplain, United States Army

HE took away my birthright; and behold, now he has taken away my blessing." This was the cry of a man who suddenly realized he had been the victim of a bad bargain.

From the pages of biblical history comes this story of a man who sold his birthright for a mess of pottage, a dish of stew. Out of the past speaks a man who has bargained his stake in life for the satisfaction and gratification of the moment.

Esau and Jacob were brothers, but Esau was the elder. Therefore all the possessions of his father, Isaac, would one day be his own, a birthright which would pass into his keeping.

But one day Esau came in from the hunt tired, weary, and hungry. Brother Jacob was preparing a delicious dish of stew, the aroma of which immediately tempted Esau's hunger; and Esau asked for a portion.

Jacob quickly sensed his opportunity and answered, "First sell me your birthright."

Without much hesitation Esau took him up: "I am about to die; of what use is a birthright to me?"

And so the bargain was made, the deal was closed. Esau swore his birthright to his brother and ate his bowl of pottage.

But from that moment Esau began to realize the stupidity of the thing he had done, and finally in desperation he appealed to his father; but his father, Isaac, could only uphold a bargain made in good faith between his two sons.

There is no denying that Esau found, momentarily, personal sat-

isfaction in the eating of his pottage. It is not denied that hunger is to be satisfied. But Esau discovered, too late, that hunger or thirst may be satisfied at too dear a cost. For when he finally realized the true nature of the deal he had made, he knew that it was a stupid one—a deal no man could afford.

We admit with Esau that he could not afford the bargain he had made, but what we want to ask ourselves is this: "Can *we* afford the lives *we* are living, the bargains *we* are making? Is it possible that many of us are making bargains as foolish as the one Esau made?"

Well, here is a man wishing to raise a question. Admitting that Esau made a bargain which he could ill afford, he wants to know why he should become concerned about an Esau who has been dead and gone these many thousand years? "What does Esau's selling of a birthright have to do with me here and now in the present in which I happen to be living?"

Just this: The ancients included this account in their Holy Writ because they keenly sensed that such folly persists in every age. And in this they have been justified.

What, in short, was it that Esau did other than make a trade for something to eat? Simply this: He bartered something sacred and abiding for a merely momentary satisfaction. And to have the thing of the moment he was willing, even though on impulse, to lose possession of the thing that really mattered. This was his sin.

When it is recorded and voiced in ancient language, it may sound a little different from the kind of experience to which we are accustomed. But friends, those ancients were not dullards and fools by any stretch of the imagination. Though their conception of the natural world may have been quite simple and immature as compared to ours, they knew more about the moral and spiritual laws that govern the affairs of men and nations than we often suspect or give them credit for.

So when Esau finally acknowledged surrender to his fate, he lamented: "He took away my birthright; and behold, now he has taken away my blessing." In this experience Esau has much to say to modern men who in great consistency follow Esau's pattern of folly. For the sake of immediate gratification of current desires and fancies, they let go by the board the foundations upon which future satisfaction and true happiness may be built.

I see men daily who are blood brothers to Esau in that they are bartering eternal destinies for ten-minute stakes. They are consistently squandering the birthright of an eternal soul for the so-called need of the moment.

Whether or not a man wishes to face it, he will eventually have to

reckon with the unalterable fact that he lives in a world of moral law. "For they sow the wind, and they shall reap the whirlwind." And the man who bargains decency, fidelity, and loyalty for revelings, drunkenness, and infidelity has already played the part of a fool—not in my book alone, but in God's.

To his friends at Rome, Paul wrote in no uncertain terms about this. And his brethren may have thought at the time that he was a bit harsh. Nevertheless his words have been borne out innumerable times:

> For the wrath of God is revealed from heaven against all ungodliness and wickedness of men. . . . By your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. (Rom. 1: 18; 2:5.)

God is the God of moral law. When he goes into action against the workers of evil, *"wrath"* is the only word Paul can think of to describe the time.

But I see that, with the consistency of much of the shallow thinking of our day, the second question is about to be asked: "All this being true—so what? If a man makes a bad bargain, barters his own soul for a mess of pottage, isn't it his own business? Let him alone!"

Well, this much we have to say in answer to that popular attitude. A man may sin alone, but he doesn't pay alone. For the man who sells the eternal interests of his soul has sold far more than his own. You see, our lives are not as much our own as we customarily, selfishly think. They are tied up with things past, present, and to come. They depend on people past, present, and yet to be. In the final analysis, there is no such thing as "our own" but a sacred stewardship to handle faithfully the trusts that have been placed in our keeping.

Where can a man draw the line in that which he is selling short and say, "This is my concern and mine alone?" The men and women I see about me daily are those whose present and future are tied in with sons and daughters, fathers and mothers, brothers and sisters. When a man is trifling with the fidelity and loyalty which were, before God, incorporated into his marriage vows, where is he going to draw the line and say, "This area of my life is my concern and mine alone?" When a father is undermining the foundation of home and family by irresponsible moral living, where is the area where sons and daughters have no claims?

As I understand the patterns of human relations, *all* who are attached to a man or woman in any bond of love and affection, any tie of mutual faith and confidence, suffer untold heartache and pain

when he or she plays fast and loose with the sacred relationships of life.

Wherever we are or whatever we do, the ongoing destinies and eternal investments of those who love us and trust us are inescapably intertwined with our own. They share the honor, for instance, with which we keep the name we hold in common; or they suffer the shame and humiliation with which we move to desecrate it.

Furthermore, the intermingled guilt and consequent suffering go deeper than that. It is my conviction, based upon the observations of biblical and secular history, that the man who sells himself and his birthright has squandered something in which as a *nation* all of us have a stake.

Who among us dares stand up and declare that he owes *less than all* to the common heritage of the past—a heritage that has come down to us through the sacrifice, tears, and toil of those who have gone before? Who of us will deny that we abide in the shadow of a goodly security that comes of the stamina and reserve of those who have done well by us? And when any man treats as less than sacred the heritage of the nation, and in selfish living drains that reserve without intent to replenish it in any way, he is a thief and a robber.

If a citizen takes public funds and uses them to his own selfish ends or misappropriates them in any way, we label him an embezzler. What about the men and women whose careless and irresponsible lives take, without proper authority, the common moral strength of the people and desecrate it, flaunting the very things that gave us that strength?

The time has come for us to face the facts. *"Righteousness exalts a nation, but sin is a reproach to any people."* The citizen who lives a life of integrity and decency and godliness contributes to that which helps exalt the nation. The man whose life is bent on the things which have been labeled and recognized as sin from the very beginning contributes to the reproach of the nation.

There we are. We ask a citizen to declare his loyalty to the nation as between this nation and another. We ask him to declare himself as between ideology and ideology. Why not inquire of the citizen as to how his loyalty stands as between God and Satan? *That* has some bearing too!

But even then the claims upon a man's life are not exhausted: a higher claim comes from the Almighty himself. And again we must give the Apostle Paul credit for sounding this call that shakes us to the very foundations as we begin to comprehend its meaning. He leveled the blast at those erring Corinthians: "Do you not know

that your body is a temple of the Holy Spirit . . . ? You are not your own; you were bought with a price." (I Cor. 6:19-20.)

Faced with the eternal reality that in the life and death of Jesus Christ man has been redeemed from the clutches of sin and death, can any soul be so brazen as to ignore this claim upon his life and rush headlong again into that death from which the Son of God snatched him?

Far be it from me ever to comprehend or understand the mystery of godliness that would go to such lengths for me. Though I may not comprehend its mystery, yet this one thing I can know: looking into the face of One who would give so much for me, for which I could in no sense ever begin to pay, I can no longer be so presumptuous as to think my life is my own.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

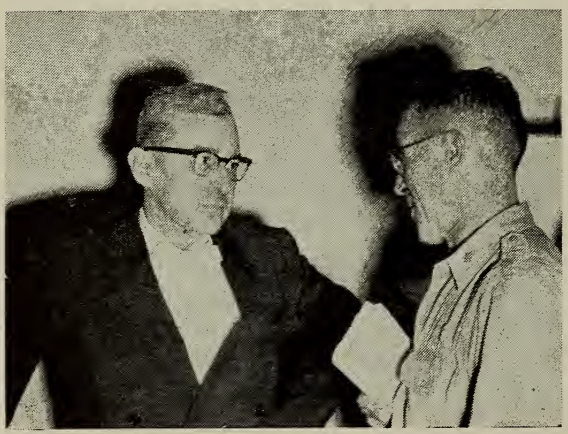
. . . . . .

Love so amazing, so divine,
Demands my soul, my life, my all.

So in a day that calls men to noble living, sacrifice, and devotion to all that is sacred and dear, "let us play the man for our people, for the cities of our God; and may the Lord do what seems good to him" (II Sam. 10:12).

And in all this we shall drive a bargain that will keep for us our own soul, strengthen those souls who may need strength, and undergird those who may be timid and hesitant.

That, my friend, is the life that you and I can afford to live, the life we must live to hold our birthright.



The Rev. Marion J. Creeger, director of the General Commission on Chaplains and Armed Forces Personnel, listens intently as Chaplain Joe O'Brien tells about his problems on Okinawa. The men were talking at Headquarters, 20th Air Force, Kadena. The cooperative projects described on pages 30-31 below grew out of conversations such as these.

Official Photo, U.S. Air Force

The wisdom of JOHN ERSKINE concerning—

Sex, Love, and Marriage

LOVE is a brilliant illustration of a principle everywhere discoverable: namely, that human reason lives by turning the friction of material forces into the light of ideal goods. There can be no philosophic interest in disguising the animal bases of love, or in denying its spiritual sublimations, since all life is animal in its origin and all spiritual in its possible fruits." [George Santayana in *Reason in Society*.]

I quote these sentences with admiration, but as you will see, not with unreserved approval. They present a striking truth which we cannot afford to overlook, yet they make it too simple and perhaps they emphasize the wrong end of it. . . . It is natural to be hungry, and if we were merely animals the dinner table would be merely a feeding trough, but because we have other than bodily hungers we deliberately convert by our manners the consumption of food into an opportunity for intelligent and spiritual companionship. Shall we say we should never desire that companionship unless we first were hungry? Is the soul a product or "fruit" of nature?

Our task is twofold

There are many who think it is, but . . . I am not of their number. To understand love we must understand sex, but they are not one and the same thing. Indeed, the problem of love, the most difficult of human problems, is to establish between body and soul a harmony which without the exercise of our wills does not exist. At puberty sex unleashes its tremendous force, an energy which may either serve or enslave us. We are conscious of it as an energy of the body. But the soul also has its energies, which possess us long before we feel the urge of sex. From the moment we are aware of life we have our dreams and our ideals. Romance and love do not follow the awakening of sex; they precede it. . . .

. . . . . .

Love is the most personal of

Condensed from The Complete Life *by John Erskine (pp. 257-303). Copyright 1943 by John Erskine. By permission of Julian Messner, Inc., 8 West 40th St., New York 18, N.Y.*

experiences. Sex is the most impersonal of forces. Our inescapable task is to take command of the natural force without diminishing it. It was not by accident that Greek sculptors, poets and philosophers used the horse as the image or symbol of natural impulse. The rider tames the horse, but not by weakening it. The soul on its heavenly ride must control the steeds of its chariot, but the more fiery the steeds, the more heavenly is the ride.

If we try to simplify the problem of control by pretending that sex is a disreputable nuisance, nature takes her revenge by tying us into psychological tangles and knots. To represent nature as evil is cowardly, and to destroy or atrophy a natural force would be a form of suicide. Nature is neither evil nor good; it furnishes the energies which we control for good ends or for bad. The moral choice is ours, and it is unavoidable. If we try to weaken a natural impulse so that it will be less effective for evil, we thereby render it less effective for good.

. . . . . .

The facts of life, when learned in secret behind the barn, turn out to be strictly barnyard facts, with no hint of majestic truth, of that universal love which brings on the seasons in their order, which kindles a divine spark in human creatures, and moves the sun and the other stars.

How sex, properly respected, can minister to true love, more than one wise man has told us, and millions of noble people have furnished examples. But another doctrine and another practice are only too common, and their tragic importance is that they derive encouragement from the timidity of those good people who wish sex suppressed. It is only too common for men, accepting the fact of sex, to keep physical impulses apart from their spiritual ideals. With this bifurcated philosophy they hope to enjoy the lifelong satisfaction of spiritual companionship, yet satisfy intermittent bodily hungers on the side. They won't admit they lead a double life, since the phrase implies deception, but double is the right word, and the deception is practiced upon themselves. . . . Man can live comfortably as an animal, and with a quite different kind of satisfaction as a soul, but with little peace on the two levels simultaneously.

What do the facts of life include?

Some day when we really tell children the facts of life, we'll include the mind and the spirit. Morality in sex is far less widely practiced than we pretend, but if man has risen at all above the beasts, it is for two reasons—something in his human endowment makes him wish to rise, and experience is slowly teaching him that if he doesn't rise he suffers for

it. Some advocates of the good life will translate my words into a warning against venereal disease, but if moral consequences were felt only in the body, then scientific precautions and strict hygiene would eliminate moral consequences. The suffering which follows betrayal of our best selves is deep and obvious. Those who accept the philosophy of a double life pay for animalism by a corresponding distortion of spirit. The commonest illustration is the exaggerated sentimentality of the promiscuous woman-appropriator. He will defend his conduct by telling you that's what life is, and that's what men and women are, but when he decides to step up into his own higher regions, choose a good woman for a wife, and establish a home, he discovers, or his friends promptly observe, that he has become unable to recognize a good woman when he sees her; either he falls into the hands of a schemer, or he deliberately chooses a brainless doll. In either case indiscriminately he addresses his mate in sappy terms; she's the "little woman," or "girlie," or "rosebud," or "blossom."

There have been notorious illustrations of this truth; the self-punishment of a bifurcated life is as clear in history as in our private acquaintance. Byron, for example, pursued women all his life, and the more experiments he made, the less able he was to choose. His biographers, like his friends at the time, are glad he settled down more or less with the Countess Guiccioli, toward the close of his short life, but the Countess wasn't much to give thanks for, except by comparison with her predecessors. The men who know least about women and least about themselves are the Don Juans. Casanova, who furnished us with voluminous data about his own spiritual and physical careers, told us really only this, that he was a psychological case, a puzzle to himself.

Not only do the immoralists pay heavily for the misunderstanding of sex, but even those men and women who believe their morals are of the soundest often follow a mistaken theory of sex with unfortunate consequences. It is still commonly believed that young lovers are, and should be, drawn to each other by passion, and that afterwards, as they live together, the passion will cool off and affectionate companionship will take its place. In this theory the facts of life are not faced. Sex is an energy, and if passion cools off, the weakened life that remains may be harmless, but it won't be good. Sex is not a temporary thing. As we have already said, it is impersonal. Unless it becomes incorporated in a deliberately chosen fidelity, it will flare up again in new directions. Companionship should be a prelude to love, not a sequel. . . .

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I have been using words here

which need definition, or at least comment. Foreseeing that many readers might object to such terms, I have none the less spoken of love, of spirit, and of soul, to make a contrast with sex. The passage from Santayana quoted at the beginning . . . expresses a philosophy more widely current among us. Those who agree that spiritual fruits develop by natural growth out of animal origins, will therefore think me very old-fashioned indeed to oppose the soul to the body; only an outworn theology, they will say, would introduce the fiction of soul into what should be a scientific discussion.

It is true that some ideas of the soul I derive from the Bible or from other religious sources. I don't believe those ideas are so much out of fashion as materialists say, but even if they were, I should still hold them, since they are supported by experience. If our ideas and ideals were the fruit exclusively of animal impulses, small children ought to be complete animals, but the contrary is true; they are complete idealists. Experience may disillusion them; I don't see how it could have taught them their trust in their elders and their generous expectations of the world in which they must grow up. If love between the sexes had an exclusively animal basis, human youth should be distinguished, as in animals, by promiscuous and unconsidered mating. The fact is, however, that youth, instead of being animal, is romantic, and the first stirrings of sex arouse not only curiosity but resentment. The problem of love —perhaps we should say the art of love—is not to deny physical sex, but to employ it in the service of that romantic ideal which I believe is born in us, and comes from the soul.

. . . . . .

That physical desire should serve as the expression of ideal love is not a moral program invented by the experienced and the aging; it is a conviction of romantic youth. Men and women on the threshold of life find no hope more attractive than to possess the one they love and to be faithful forever. That this hope is so often disappointed seems to the young, and should seem to all of us, a tragedy, the sadder because in most cases a clearer understanding of love might have prevented the disaster. . . .

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Love calls for imagination

If love were nothing but the spiritual fruit of an animal impulse, . . . perhaps falling in love would be a straightforward adventure, as adolescent lovers try to make it, relying on frankness and courage to get into it, and on ruthlessness to get out. But nature is not simple, neither is the soul, and to love wisely or completely calls for imagination, a quality less available to most of us than de-

cision and courage. In any lasting companionship each lover creates the ideal loved; each lover contemplates in advance the ideal which will be loved tomorrow; by sympathetic exchange of aspiration and dream each helps each to make the ideal become real.

. . . . . .

Physical desire creates merely a hunger; spiritual love creates an illusion, the self-ideal of the lover being imposed upon the loved. Those who are intelligent in the art of love realize that the illusion exists, but they understand also its function and they are careful not to destroy it. . . . The service of illusion is chiefly to the future. The consciousness that someone thinks well of us helps us to justify that good opinion. If we value companionship, we are bound to justify a good opinion so far as we possibly can, and the obligation lies equally upon our companion to maintain faith in us. . . .

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Those who attach importance exclusively to sex are individualists. Married or not, they live alone, in that selfish isolation which is not good for mankind. The essence of love is creative companionship, the fulfillment of one life by another. . . .

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Through love we may take possession of life. Without love we may measure time from birth to death, but the doors of life are barred to us. We may be skilled in the arts and crafts, we may exercise ourselves in all the tongues of men, but without love we shall have nothing to say.

"Love and the gentle heart are one same thing"

In all times and in all grades of society men and women must have experienced the fortunate union of physical desires with spiritual aspirations. Illustrations of love at its noblest can be cited from all ancient literatures. But the art of love as a conscious philosophy was developed and preached magnificently by the troubadours in France and Italy at the moment when the Middle Ages were passing into the Renaissance. The importance of the *Vita Nuova* for us now lies in its statement of this philosophy perhaps even more than in its record of Dante's personal romance. The troubadours and their better remembered disciples formulated the doctrine that love is the great educator, that only sensitive and creative natures are capable of love, that whatever the circumstances of birth, a heart in which love can dwell is a gentle heart, that lovers in whom passion is spiritual as well as physical are the only gentlefolk, the only ladies. Both the Middle Ages and the Renaissance were fully aware of the advantages which even a gentle heart derives from fortunate parentage, yet the troubadour doctrine of love was in this

respect remarkably democratic, that it conceded gentleness of nature to all true lovers, even though they were lowly born. . . . The physical impulses of sex never were stronger than in their day, and not one of them gave much encouragement to the dread or contempt of sex which in an earlier period had driven men and women out of life into the desert or the hermit's cell. The troubadours and their disciples sang the praise of energy and vital power, but they celebrated even more the divine force which, in those gentlefolk who were capable of receiving it, gave to sex a disciplined direction. In the ungentle, the base, sex also operated, but without the guidance of the soul, and sex without soul these poets called lust. The 129th Sonnet of Shakespeare agrees with them.

The expense of spirit in a waste of shame
Is lust in action.

. . . . . .

Tennyson restated the troubadour doctrine for the nineteenth century in *The Idylls of the King,* making the Arthurian story a parable, as he told us, of the war between sense and soul, and, in many a passage, pleading for the old faith that love can educate sense into harmony with the spirit.

I made them lay their hands in mine and swear
. . . . . .
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I knew
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man.

. . . . . .

When we welcome the possibility of lifelong continuous development, marriage becomes a sacrament in a most vital and majestic sense as a dedication to the future. We can then understand also why an unhappy marriage is the most tragic of failures. Nature calls the sexes together, love fashions a dream, religion blesses our hopes and says a prayer for us, a prayer in which our elder relatives join, with our body we worship the beloved—and the law says that a marriage has been consummated. But it will never be complete unless husband and wife accomplish the creative miracle of cherishing, each drawing out from the other's character resources which else would remain undeveloped. There are married folk in plenty who tell their mates where improvement would be welcome, but

these are domestic pests, not companions; let them now be far from our thoughts! Wife and husband should each define for themselves the image of that perfection toward which their gifts permit them to aspire, and each respecting the other's dream should aid in its realization.

The creative life, so envisaged, is a happy one, no matter what shadows fall upon it. All the languages which nature provides, all words, all caresses, all silences, fall short of what such companionship has to say. The children whom this happiness calls into being, are well born.

Then what should the young be told? [1]

Why not teach children not only the anatomy and physiology, but also the healthful and power-giving aspects of sex? A poet like Dante or a philosopher like Henry Adams would remind us that out of love—sex love—may rise divine faith to beget an immortal epic or an inspired cathedral. I suspect that the immortal epic and the inspired cathedral must be the product of something more than a study of hygiene.

The younger generation in America today, and their elders also, probably have more information about the physiology of sex than ever before was public property, but our ignorance of sex psychology, of the interplay of male and female influences outside and above the merely physical, is appalling. It is a favorite formula among us that scientific knowledge of the body must necessarily preface any satisfactory mating, but something else must be necessary, too, since our American marriages suffer a sad average of shipwreck. As to the body, we are frank where our ancestors were too squeamish, but we are silent as to spirit and character where our fathers were wiser than we are. To be wise at all in matters of spirit or character you must possess either a religion or a philosophy—some scheme of the universe within which to decide how you would live. The public schools must be tactful in dealing with religion or philosophy, but no theology would be offended if we pointed out to our children—in George Santayana's beautiful phrasing—that life, as we share it daily, is animal in its origin and spiritual in its possible fruits.

To a child whom I loved I could think of nothing wiser to say than that life is rich in powers and forces, hungers and thirsts, neither good nor bad in themselves, but taking their quality from our use of them. I would say that sex is the greatest of these forces, almost, if not quite, identical with life itself. I would urge

[1] The following paragraphs are reprinted from "Sex for School Children" by John Erskine, *Liberty*, Sept. 19, 1936, pp. 42-43.

the child to honor the human body and to love beauty frankly. If a boy of mine passed a beautiful woman on the street and wasn't aware of her in every fiber of his being, I'd worry about him. But I'd tell the child also that some men and women, loving beauty no less, have of their own choice put away the possibility of marriage, and have lived celibate in order to serve a cause they believed, for them, more precious.

I'd tell the child that his falling in love will be a crucial test of his intelligence. The urgings of the body will come of themselves, but after marriage he must live less with his wife's body than with her character. I would tell the child that he should make some difference, however small, in the world to which he was born. If he goes to his grave without making the slightest mark, he will be a failure. His business in life is in that sense to create, to reach some goal. There are many goals and many paths, but if he is to reach the end he must stick to one path. By implication this means that he must be single and faithful in all his loves.

I would tell the youth, not the child, that even after he has chosen he may have a second thought; he will certainly meet beautiful and desirable women after he has fixed his destiny. To turn toward each one of them as she comes on the horizon will be a fatal and ridiculous delay. That is, even those who lead the full life of sex and love must deny themselves some of the opportunities offered by impersonal animal origins.

I'd tell the child to live hard and live straight; to create, to make his contribution, to develop every talent; to delight in the body and to worship the spirit.

The boys to whom I have said this have listened.

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Every form of marriage relationship has been tried repeatedly. Polygamy—that has been experimented with across the centuries on a continental scale. Polyandry—that has been tried endlessly. Promiscuity—ad infinitum and ad nauseam has that been tried.

Ever and again you hear misguided moderns talking about an experiment such as trial marriage as though it were new. New? It is ancient. . . .

At last, however, mankind essayed a new and marvelous experiment. One man and one woman loving each other so much that they did not want to love anybody else in the same way at all, and so living loyally together and rearing their children in an unbroken home—that . . . is the most important experiment in human relationship ever tried.

—From a sermon by Harry Emerson Fosdick entitled "Moral Experimentation"

SPENCER D. McQUEEN
Chaplain, United States Air Force

My Transient Parish

It was with a certain dismay that I learned after my three-year tour on Okinawa that I was to be assigned to the MATS Air Terminal at Travis Air Force Base, California. Mine was to be a ministry without a pulpit, an office job in a Grand Central Station, a cog in a processing procedure, which to my alarming previews could have been handled with or without benefit of ordination. The most gratifying thing about my overseas service was the response to the worship, and I could not gracefully face the prospect of not having the privilege of preparation and preaching each week. Getting to know people and forming friendships by living and working with others over a long period was another joy I dreaded to relinquish as I contemplated being in a position where only short acquaintances would be possible.

I was soon to know just how transient my new parish was to be. With upwards of twenty-three thousand service people being processed each month, going to and coming from the Far East, I sensed immediately the "now or never" quality that must attend my ministry. In my office on the busy terminal corridor, those from the never-ending stream of people who come to me with problems do so in a kind of last-minute desperation. Their problems must be solved in a very short time or it is too late. Their alert comes up and they are on their way.

Now, after six months, the strangers who come no longer seem to be strangers. I have a new appreciation for the Master's words "I was a stranger, and ye took me in"! I have come to believe that this emphasis of his ministry was as important as his words "Go ye . . . and preach the gospel." Incidentally, the opportunities to preach have come also —in the base chapels and in my services each Sunday for whoever happens to be waiting in the terminal for a flight.

Another important phase of the work comes in the program known as "Project Blue Bark." Whenever death occurs overseas for a member of the military and the dependents are in the theater, the policy is to return the dependents

to the United States by air travel. In the words of the joint regulation governing this travel, the families "will be accorded every courtesy and comfort available, and the air transportation will be expedited as much as possible." All along the Military Air Transport Service chain, chaplains give assistance to these bereaved travelers. It becomes my opportunity to meet them upon arrival at Travis, assist in the processing, secure billets or transportation to their home destination, and offer whatever help I can. (Chaplains at Westover AFB do the same for those returning from Europe.)

One of the joys of being here is the opportunity to greet chaplains of all faiths in all branches of the service and the civilian clergymen who go out on preaching missions to stations in the Far East. It is a particular pleasure to be able to give assistance to these brethren on their way to an assignment or returning home after an overseas tour.

Although the religious needs of most permanent party people of my unit are met in the base chapel program, my job in MATS has its satisfactions of living and working with a group of persons who feel the importance of their task. To be identified with an organization which has the amazing record of flying so many thousand people so many thousands of miles in safety and comfort is in itself a source of pride. From the processing clerks who patiently answer the same questions so many times a day to the pilots who fly the long distances as casually as one would take a trip to the city, the members of this great team become close friends under one aim: "Transporting by air, personnel (including the sick and wounded), mail, and cargo in an expeditious and efficient manner over routes specifically designated, . . . and providing reliable air transport for strategic concentration and deployment of our armed forces in the event of war."

This is my job. It doesn't matter that planes I meet come in at late hours in the night. It doesn't matter that I have a different congregation at worship each Sunday. It is enough that even a fleeting opportunity exists. I may never get to see any results as a pastor or a station chaplain might, but I can labor in the fond hope that my efforts for my transient parishioners may some day bring the cherished words: "Inasmuch as ye have done it . . . , ye have done it unto me."

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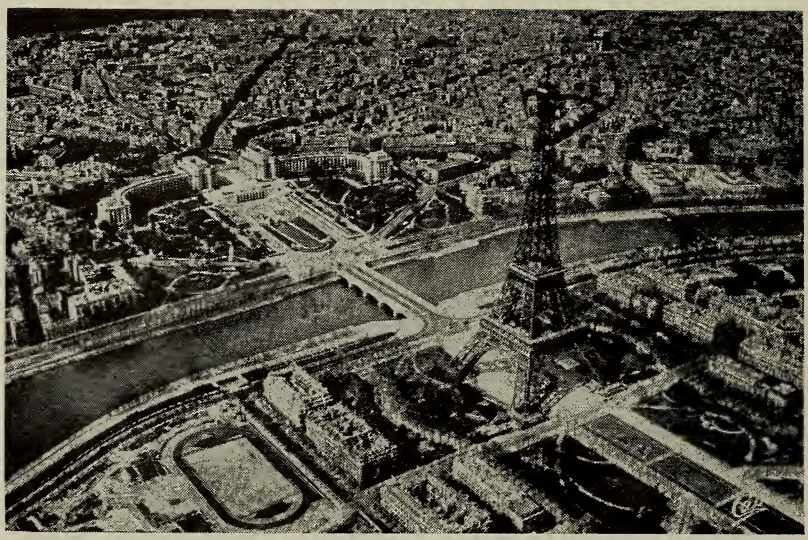
Our days are like identical suitcases: all the same size, but some people can pack more into them than others.

—*The Right Hand*

Official Photo, Travis Air Force Base

Chaplain Spencer D. McQueen bids farewell to civilian clergymen embarking upon Protestant preaching missions to the Far East.

Left to right: Dr. Everett Palmer, First Methodist Church, Glendale, Calif.; Dr. Carlyle Marney, First Baptist Church, Austin, Texas; Dr. Carveth Mitchell, Trinity Lutheran Church, Mansfield, Ohio; and Dr. Gene Bartlett, First Baptist Church, Los Angeles, Calif.



BILLETING SERVICE IN PARIS

BED and shower for less than a dollar may be had at the American Church in Paris. Co-operating with USAFE, which furnishes personnel for the project, this oldest American institution in Europe has for more than three years been maintaining a billeting service for male members of the U.S. Armed Forces passing through or visiting Paris.

This service is set up in the main-floor chapel of the church house, 65, Quai d' Orsay, which is conveniently located near the U.S. Embassy, the Army Finance Office, and the USO. The 25 double-deckers provide 50 beds, with clean linen, blankets, and pillow cases, at an average cost of 65 cents (slightly more for single-night stays). This covers the laundry and water expense. The remaining costs are covered by the church.

The service provides not only bed and daily shower but also facilities for pressing clothes and shining shoes. The room is large and well aired and heated. Also, the church provides an information service, putting men in touch with the Personnel Services Office, the American Express, the PX, the

USO, Orly Field, the American Legion Snack Bar, and the Embassy restaurant.

Every day of the week during the summer, beds are generally all taken by 18 hours. At Whitsuntide and the Fourth of July, as well as during the automobile show, it is impossible to secure a room in Paris after 14 hours; and on these occasions the church has allowed members of the Armed Forces to sleep on the large davenports in the Student Lounge and on church pews covered with soft cushions.

To maintain this service, it is necessary to keep personnel on duty around the clock, though a 2:30 curfew hour is observed.

This service is open, of course, not only to Protestants but to all religious groups without distinction. Jews and Roman Catholics are aided in finding their own places of worship.

In 1953 over 7000 one-day facilities were enjoyed by both officers and men. A greater use is reported for 1954. Similar facilities in Paris hotels would cost three times as much, or in some cases six to eight times as much.

A chaplain in the U.S. Air Force, stationed at Fontainebleau, first conceived and arranged for this billeting as week-end service for men coming to Paris on leave from outlying posts in France. It now services men from all of Europe 365 days a year.

Tell your men they are welcome to participate also in the regular activities of the church. Besides the Sunday worship in a beautiful gothic sanctuary (with outstanding special services at Easter and Christmas), these include square dancing, lectures, and parties for a Franco-American youth group; travel seminars; veterans' groups; weekly student concerts; and gymnasium sports such as basketball, volleyball, table tennis, and bowling.

To get to the American Church House

Show this address to taxi driver: 65, QUAI D'ORSAY

Or take Bus No. 49 at Nord Station, get off across river at Quai d'Orsay, and walk two blocks toward Eiffel Tower to church house

Or take Bus No. 63 at Gare de Lyon and Gare d'Austerlitz going toward Porte de la Muette and get off at church house stop "Jean Nicot"

EMERGENCY MINISTRATIONS TO

Jewish Personnel

By Rabbi Aryeh Lev
Director, Commission on Jewish Chaplaincy, National Jewish Welfare Board

Jewish men in the armed forces stand roughly in the same ratio to non-Jews as is the case in the civilian population of the United States. Although in civilian life Jews tend to concentrate along the Eastern seacoast and in metropolitan areas, in the armed forces they are widely distributed. Jews will be found in almost all of the hundreds of Army, Navy, Air Force and VA installations in the United States, as well as in the many foreign lands where American troops are stationed. It is obviously impossible for the military authorities to station a Jewish chaplain at each of these installations.

Fortunately Christian chaplains have stepped into the breach. Consistently, they have been able and willing to serve personnel of Jewish faith. Priests and ministers have organized Jewish congregations, secured proper places for worship, and arranged schedules for Jewish services. Some Christian chaplains have even preached to Jewish congregations on nondenominational topics. In some instances, these chaplains have organized a complete Jewish religious program. One such chaplain, in an overseas area, planned and carried out a religious program so comprehensive that it excelled that of many a full-time Jewish chaplain.

Some of the problems presented by Jewish personnel are not substantially different from those of other servicemen and will present no difficulties to the experienced chaplain.

Counseling

In general, Christian chaplains have been extremely helpful in counseling Jews who turn to them with personal problems. In only

rare instances have we found that chaplains seized upon such opportunities to introduce a Christian missionary note into their discussion. It is only the young chaplain, who has not yet learned the guiding principles of the total chaplaincy program, who will follow that course.

When a counseling problem revolves about a point of Jewish ecclesiastical law, it is well for the non-Jewish chaplain to be cautious about offering guidance until the nearest Jewish chaplain can be consulted.

Religious Materials

The requirements of Jewish personnel for items of ritual material may readily be met by non-Jewish chaplains. The Commission on Jewish Chaplaincy has available for distribution: prayer books, Bibles, *The Story of the Jews in the United States,* holiday leaflets, *A Book of Jewish Thoughts,* and a score of other religious pamphlets. A generous sampling of this material should be kept regularly in the literature racks of all chapels. This material may be had for the asking from the Commission, in care of the National Jewish Welfare Board, 145 East 32nd Street, New York 16, N.Y.

One Protestant chaplain took time out from his precious leave while on furlough from an Arctic post to visit the JWB office and assemble a large collection of Jewish religious materials which he took back with him to his far north chapel.

Sabbath and Festivals

Although some Jews have been compelled, by force of circumstances, to forego the spiritual satisfactions of observing the Jewish Sabbath (sunset Friday to sunset Saturday) and the celebration of the festivals, many others are loyal to the traditional usages, in spite of the difficulties of such observance in a Christian environment. This attitude is, of course, often reflected in the military establishment.

The Christian chaplain will do well to remember that for many Jews these are "days of obligation," carrying a sanctity which is comparable to that of Sunday or the church holidays in the lives of pious Christians. Chaplains can be helpful by aiding any Jewish boy concerned with this problem to arrange his schedule of work so that he may enjoy the spiritual benefits of the holy day and make

up the work on another day which does not carry similar religious significance for him.

One Jewish boy found it possible to observe his Sabbath in peace when the Christian chaplain on duty in the Navy arranged for the youngster to be shifted from a Saturday assignment to a Sunday assignment. This kind of occurrence is far from rare, since it has become almost standard procedure for Christian GI's to pinch hit for their Jewish buddies on Rosh Hashanah and Yom Kippur while the latter return the favor on Christmas or Easter.

High Holy Days and Passover

The high holy days and Passover are primarily occasions when the Jewish family worships together. The Christian chaplain can be most helpful by using his good offices to insure that a generous leave policy will be applied whenever the exigencies of the service permit. Where leave is not possible, Jewish personnel should be released from duty to participate in religious celebrations in nearby Jewish communities, if such are to be found. Where that is not possible, they should be transported to an area served by a Jewish chaplain. Where even that cannot be done, the nearest Jewish chaplain should be contacted for information as to the over-all religious program he is planning for the command and for suggested means whereby the needs of the individual servicemen may be met.

Because Jewish military personnel are so widely dispersed, the observance of the High Holy Days and Passover would not be possible for all of them without the wholehearted co-operation of Christian chaplains. The story of Christian chaplains arranging for the distribution of supplies, organization of Seder services, and transportation of Jewish personnel to Holy Day services, is one of the most heart-warming features of the chaplaincy.

Kashrut

This problem concerns the ritual preparation of food. Many Jewish boys are observant of the traditional "dietary laws." For the most part, they know what the problem is and how to deal with it. When they run into difficulty, they require chiefly an appreciation, on the part of the Christian chaplain, of their religious need, and help in obtaining whatever assistance is possible. The individual concerned will know what he wants. Help from an officer, particu-

larly a chaplain, will often enable him to satisfy his dietary needs.

Life-Cycle Rites: Circumcision, Bar Mitzvah, Marriage

Only a rabbi or some other properly ordained Jewish functionary can normally perform these rites. Individuals in the military who require such services for themselves or their children should be permitted to visit the nearest Jewish chaplain. If necessary, a message should be sent, through the next highest headquarters, to the nearest Jewish chaplain, explaining the need and asking for his help.

Rites for the Critically Ill and Dying

On such occasions, which in the strictest sense are the only extreme emergencies in which a Christian chaplain is likely to be called upon to minister to a Jewish serviceman, it is proper to read any appropriate prayer—providing that it contains no christological reference. Suitable translations from Hebrew scripture, particularly Psalms, are also suitable. If time permits no more, it would suffice if the boy were to repeat, read himself, or have read to him the watchword of the Jew: "Hear, O Israel, the Lord is our God, the Lord is one." Such reading done in Hebrew would probably mean even more to the boy. This passage, in transliteration, is as follows: "Shemah, Yisroayl, Adonoy Elohaynu Adonoy Echod."

Conclusion

On every possible occasion, I have expressed to Christian chaplains the appreciation of the Jewish community for their devotion to the sacred task of bringing the word of God to the total military community, including the members of the Jewish minority group. I welcome this opportunity to record, once again, in the pages of THE CHAPLAIN the abiding appreciation of the Commission on Jewish Chaplaincy to the thousands of Christians who, over the years, have with true godliness served the needs of Jewish servicemen. We freely acknowledge our great indebtedness. We hope that, in some measure, rabbis in uniform have been able to offer reciprocal services to Christian personnel. We believe firmly that in such labors, on behalf of those who take different paths to the throne of grace, is to be found the real answers to the prophetic challenge: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

More Christian centers for servicemen in the Far East

A Report of Progress

SINCE publication of the June issue of THE CHAPLAIN, where Bishop Louttit reported "We Have Made a Beginning," the Co-operative Committee on Ministry to Service Personnel in the Far East, of which he is chairman, has moved forward.

Meeting April 22 at the Chaplains Memorial Building, Washington, D. C., this committee (under the joint auspices of the "General Commission on Chaplains and Armed Forces Personnel" and the "Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.") noted that half of its 1955 budget of $31,000 had already been raised. Through the budget, help goes to projects already begun or soon to be started in five Japanese centers (Kure, Sasebo, Fukuoka, Sendai, and Tachikawa), as well as to Hong Kong and the Philippines.

A new sign goes up for a new Christian venture in Sasebo, Japan.

The Committee approved a proposal of the Presbyterian Church, U.S.A., to send a couple to Korea for similar work in 1956. Heartening reports came also from the Methodist Church, the Protestant Episcopal Church, and the Disciples of Christ expressing the intention to furnish personnel for this ministry to servicemen.

Chaplains will want to note the new address of the **Rev. Norman E. Koehler, Jr.**, Presbyterian missionary who is now serving the National Christian Council of Japan as Program Co-ordinator for Servicemen. Closing his office in Tokyo, Mr. Koehler moved in March to **9 Moto Machi, Sasebo, Japan**, where the Christian Serv-

icemen's Center was officially opened April 17.

Assisted by the Camp Sasebo Chapel Choir and by Admiral C. C. Smith, who brought personal greetings, Chaplains Harold Bodle and D. Deaver joined the Koehlers and Japanese Christian leaders in dedicating this new center where service personnel and Japanese people may meet in a wholesome environment.

Meantime the original center at Kure is being strengthened, and a small center has been opened in Sendai in a room of the local YMCA. At Camp Eta Jima, Chaplain Edwin Miller is eager to start a project there that will be an extension of the work at Kure.

When the Sasebo center is going well, similar work is to begin at Fukuoka.

Says Mr. Koehler: "Our short experience in Japan has convinced us that this co-ordination between the indigenous church and foreign personnel is very effective, and not only achieves the central purpose of providing wholesome off-base activities for our boys in a foreign land but definitely unites the two groups in Christian fellowship and friendship such as is not possible in any other way."

The splendid work of Servicemen's Guides, at Fenwick Pier, Hong Kong, will receive help from the Co-operative Committee in 1955. During a year over 150,000 servicemen land at Fenwick Pier, and to the vast majority of these

The Rev. Norman E. Koehler drinks tea with Mayor Nakata's wife at the official opening of the Sasebo Christian Servicemen's Center, April 17, 1955.

men Servicemen's Guides renders some kind of service. Present plans call for supplementing the two small rooms now furnished by adding (1) a "quiet area" where men will be able to read and write letters home, (2) two private offices for personal counseling, (3) a separate office for the Shore Patrol, and (4) additional space at the back of the snack bar.

The possibility was suggested at the April meeting that the work of the Co-operative Committee might be approved as one of the humanitarian projects to receive specially designated offerings at chapel services in the Armed Forces. If the suggestion is approved, the work of the Committee can make far greater progress in the future.

What chaplains need to know concerning—

SOCIAL SECURITY FOR CLERGYMEN

By **WILLIAM H. THOMAS**
Field Representative
Social Security Administration, Department of Health, Education and Welfare

WHEN the Social Security Act was passed on August 14, 1935, only employees in private industry were covered. Since that time several amendments to extend coverage have been passed so that now most gainfully employed and self-employed individuals have been brought under the program.

Under the 1950 amendments to the Social Security Act, coverage was extended to the self-employed, farm workers, household workers; to nonprofit groups; and to state, county, and municipal workers on a voluntary basis.

The 1950 amendments specifically excluded farm operators and professional people such as doctors, lawyers, ministers, engineers, architects, accountants, Christian Science practitioners, and funeral directors.

The 1954 amendments, effective January 1, 1955, extended coverage to ministers, farm operators, engineers, architects, accountants, funeral directors, and Christian Science practitioners.

Thus about 250,000 ministers, 10,000 Christian Science practitioners, and those among the 160,000 members of religious orders who have not taken a vow of poverty may now have social-security coverage on an individual, voluntary arrangement without involving the churches which they serve. This provision also includes clergymen and members of religious orders serving as missionaries in foreign countries or in possessions of the United States on the same terms as apply to those in this country.

To take part in this Federal Insurance program, ministers and the comparatively few members of religious orders who have not taken a vow of poverty must file a certificate indicating their desire to be covered as self-employed persons. They have two years after January 1, 1955, to take advantage of this provision. Once an individual elects to be covered, he must continue to report his earnings and pay the social security tax every year in which he has net earnings of $400 or more from services performed in the exercise of his ministry or in the exercise

of duties required by his order.

Those who wish this coverage must file their certificate (Form 2031) on or before April 15, 1957.

In order to receive social security credits for the year 1955, Form 2031 must be filed not later than April 15, 1956.

For income tax withholding purposes, the Bureau of Internal Revenue considers that a chaplain performing services in the armed forces is not performing services in the exercise of his ministry. He would therefore have no coverage with respect to the salary or wages he receives as an officer. A chaplain may, however, receive honorariums from conducting marriage services, etc., which constitute self-employment income.

For income tax purposes, Internal Revenue makes no distinction between a regular chaplain and a reserve chaplain.

The position of Internal Revenue with respect to chaplains in the Veterans Administration is not clear. However, it is believed that they are considered as performing services in the exercise of the ministry, and would therefore, presumably, be eligible to elect coverage under social security.

The optional coverage of ministers and members of religious orders is applicable whether they perform services as employees or as self-employed individuals. In other words, the salary paid by a congregation to its minister will be considered, for social security purposes, as self-employment income, and the minister may elect to have this salary (up to $4200 in a year) credited to his social security account.

The participation of the clergy in the social security program on a voluntary basis, does no violence to the well-established principle of separation of church and state and at the same time closes one of the gaps in the wall of insurance protection for all gainfully employed or self-employed individuals.

LET'S GET MAD

In a battle being fought in Italy one of our soldiers was afterward awarded a Congressional Medal of Honor for being what was called in the citation "a one-man army." In the midst of the fighting things were not going right, and he suddenly let loose with a personal assault on the enemy that was as astounding as it was successful. When asked afterward what made him do it, he replied, "I just got mad." . . .

Too often we see things that are wrong and just turn our heads the other way so we won't be asked to do anything. Sometimes we do talk about how bad things are, but we don't do much more than talk. Only those people who get mad at a situation do something about it. That is why they will always deserve the medal of honor.

—William R. Buitendorp in *The Church Herald*

AT YOUR SERVICE

• *Materials and services available to chaplains*

Announcement

You are invited to submit a sermon to be considered for the seventh volume of *Best Sermons,* to be published by McGraw-Hill in 1956. Clergymen of all faiths (Protestant, Catholic, and Jewish) are eligible—and chaplains are specifically included.

Here are the rules: "Sermons may be on any subject and should have been preached between April 18, 1954, and Oct. 31, 1955. All sermons will be read with care; no manuscripts can be returned; all contributors should keep a copy of the sermon submitted and should be sure their full name and church connection is given. A short biographical sketch will be welcome. Length does not particularly matter. *We are seeking sermons with a spiritual message for our own time,* in *excellent homiletic style,* diction, word choice, freshness of expression. No sermon destructively criticizing another religion will be considered."

Send sermon to:

Dr. G. Paul Butler, Editor
Best Sermons, Vol. VII
Little Silver Point Road
Little Silver, New Jersey

Materials

The World Council of Churches has some beautiful "oikoumene pins." One is the ecumenical boat in a ceramic pin. Soft colors. One-inch diameter; safety catch; boxed. $1.00 each. Smaller, lapel pins in gold or silver slightly higher. Order from 156 Fifth Ave., New York 10.

And beautiful "ecumenical transparencies" may be had from the same address. All the materials needed to make a lasting seal that looks like hand-poured glass. Can be made in half an hour. Attach to window or lampshade. Diameter 7½ in. 25c.

Audio-visual News

The one-reel Coronet Film series "What's It All About?" "Getting Ready Morally," and "When You Enter Service" (all 11 min.) has been purchased by the Military Chaplains Association and is available to chaplains from 1710 16th St. N.W., Washington, D.C.

Publications

A reprint of ***Psychology of Sex*** by Havelock Ellis—an important treatment regarded by some as the best book on the subject—is published at 50c by the New American Library of World Literature, 501 Madison Ave., New York 22.

Andrew Blackwood's pamphlet ***The Memorial Service*** has been revised by Baptist Chaplain Robert Maase for use at military funerals. Available free of charge from Chaplain Maase, 36th Fighter Wing, APO 132, N.Y.

Preinduction Health and Human Relations is a large paper-back book of 173 pages edited by Esther Sweeney and Roy Dickerson "for use in high schools and colleges." Excellent bibliographies and suggested visual aids include many entries with specifically military significance. Published by American Social Hygiene Association, 1790 Broadway, New York 19.

The Methodist Board of Temperance carries its message to youth in an attractive new leaflet written by the track star Glenn Cunningham, holder of the indoor mile record for more than a decade.

Order from TEM Press, 100 Maryland Ave., Washington 2, D.C. $1.50 for 100 copies.

BOOKS

Look for publishers' addresses at the end of the book section

Language, Meaning and Maturity, ed. S. I. Hayakawa. Harper 1954. 364 pp. $4.00.

Man can talk himself into trouble. He also can talk himself out of difficulty and into the highest aspects of religious, philosophic, scientific, poetic, and literary achievement.

The dignity of man is being reaffirmed by semanticists through their growing body of knowledge about the relationship of language to man's thought and behavior, S. I. Hayakawa contends. He is a prominent educator and linguist, author of the popular book *Language in Thought and Action,* and a leader in the International Society for General Semantics.

Insights of 24 authorities, representing a wide variety of fields and interests, combine to show how language is central to the physical and mental health of individuals. The contributions are selections from outstanding articles which appeared during the first ten years of publication of *Etc: A Review of General Semantics.*

Anatol Rapoport, professor of mathematical biology at the University of Chicago, answers the question "What Is Semantics?" Hayakawa presents an overview of semantics and related disciplines. The book includes sections on problems of communication and education, analyses of the semantic environment and the relation of language and thought, and other creative explorations in this field.

Many of the chapters would be of direct help to chaplains, and insights of other chapters would be of much indirect value. These sections present keen insights about counseling, symbols, understanding of reality and unreality, mysticism, group meetings, writing, broadcasting. The late Alfred Korzybski, pioneer semanticist, discusses veterans' readjustment, and Rapoport relates his experiences in teaching aviation cadets.

Irving J. Lee, speech professor of Northwestern University and a management consultant and teacher in businesses, explains why discussions often go astray. He shows that conflicts arise when people do not realize they attach different meanings and values to terms, or when fact and inference are confused, or when emotions are charged.

"The whole task of psychotherapy is the task of dealing with a failure in communication," Carl R. Rogers says. "The emotionally maladjusted person, the 'neurotic,' is in difficulty first because communication within himself has broken down, and second because as a result of this his communication with others has been damaged."

Rogers, leader in the client-centered counseling movement and a psychology professor at Chicago, explains that the neurotic denies parts of himself to his awareness. The task of

To the list of Christian family life books given in the June issue of THE CHAPLAIN you will want to add *Marital Infidelity* by F. S. Caprio, the Pastoral Psychology Book Club selection for August 1953. David Mace, of Drew, calls it "an important book, . . . the kind of practical help the minister needs." Citadel, $3.50.

the therapist, he adds, is to help the counselee communicate more freely and effectively with himself and others. Rogers declares that the natural tendency to judge, evaluate, and approve or disapprove constitutes barriers to communication, and he believes people need to learn how to listen. This is difficult, he explains, because to identify oneself with another and understand another involves the risk of liking the other's ideas better and the risk of being changed.

Wendell Johnson, professor of speech pathology at Iowa University, contends that students are learning the correct but not the effective use of language. This trend is significant, Weller Embler, New York City educator, says, because "more often than not, our thoughts do not select the words we use; instead, words determine the thoughts we have."

Communication and methods of fixing belief are examined by John R. Kirk, former philosophy teacher now on the staff of a university press. Felix S. Cohen, formerly associate solicitor of the U.S. Department of the Interior, relates law and language, and has keen insights on the eradication of meaningless concepts and abatement of meaningless questions in life.

Chapters are based on technical knowledge, but the materials have been made interesting, readable, and relevant to the general reader.

Many semanticists contend we of the modern world view have changed our perspective from Newton to Einstein and now must move from a knowledge of the Aristotelian structure of language to the non-aristotelian. The importance of reorienting our attitudes toward language and of understanding the parallel valuation patterns is paramount now in this world crisis where communication between individuals, groups, and nations has broken down. Unless there is a resumption of communication and a growth of understanding, nations may destroy each other.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

The Interpreter's Bible, "Psalms-Proverbs," Vol. IV, ed. George A. Buttrick. Abingdon 1955. $8.75.

The appearance of Volume IV of *Interpreter's Bible,* which advertisers recommend as "Christendom's most comprehensive commentary," leaves much to be desired. Far from being comprehensive in any sense, the introduction to Psalms is at best sketchy and at worst valueless. The contention that the book of Psalms is to be understood as man talking to God in contradistinction to God's speaking to man in the rest of the Bible is to be seriously questioned. Furthermore, the assertion that poetry is not the proper literary vehicle for theological speculation is struck a death blow by the poetic drama Job. Actually, the Hebrews were not, either in poetry or prose, given to a speculative turn of mind. Points of great importance, such as Gunkel's and Mowinkel's contribution to the understanding of Psalms, are passed over so quickly that the notice of them serves only to confuse the uninitiated reader; so also with the brief allusion to the relevance of Ugaritic material. The sections on musical instruments and superscriptions are at best gratuitous. This general feeling of mediocrity is met also in the exegesis.

With regard to exposition, the picture is entirely different. The late Dr. J. R. P. Sclater treats with spiritual insight and artistry such great poems as Psalms 8, 19, 23, and 27, together with those that are lesser known. Poteat and Ballard, neither of whose efforts equal that of Sclater in Psalms 1-42, are quite effective and very helpful in their expository efforts. Indeed,

the meditative and spiritual impact of this commentary is on the whole very good.

The situation reverses itself with respect to Proverbs, where Charles Fritsch has written a most excellent introduction covering the general cultural background out of which Proverbs grew, a study of the place of wise men in Israel, an investigation of the Hebrew word *māshāl,* which is translated "proverb," together with more detailed general aspects of the book itself. In the exegesis, Fritsch gives excellent insights into meaning with numerous popularly written etymologies that are not generally understood. In all, the scholarly work and popular presentation in connection with Proverbs is a realization of what was hoped for in the whole series of *Interpreter's Bible.*

Although Volume IV is not the best of the eight volumes which have thus far appeared, it is an important contribution to the field of biblical study. To minister and chaplain alike, it should prove of great practical value.

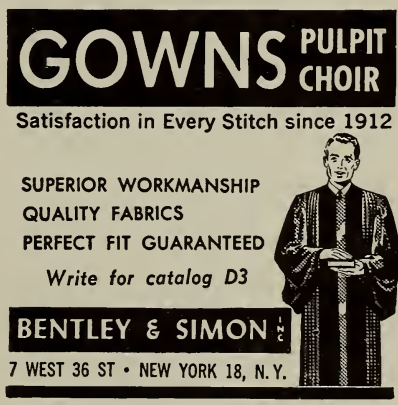
—Carl G. Howie, *Minister, Sherwood Presbyterian Church, Washington, D.C.*

Man's Knowledge of God, by William J. Wolf. Doubleday 1955. 189 pp. $2.95.

This is the second notable book in the "Christian Faith Series," for which Reinhold Niebuhr is consulting editor. The series is "designed to bring to the intelligent general reader the work of major thinkers in today's theological renaissance." Other books now available are *The Renewal of Man* by Alexander Miller, which is the first of the series, and *Doing the Truth* by James A. Pike, which is the third. There will be others to follow.

Dr. Wolf, now a professor at Episcopal Theological Seminary, was formerly director of the Layman's Institute of the World Council of Churches at Bossey, Switzerland. He has in this book opened up the whole concept of man's relation to God in such a way that the reader becomes aware that revelation is not merely the imparting of knowledge about God but God's continuous act of giving himself to man in Jesus Christ.

The author deals with the problem of revelation in no abstract way. He is concerned with the Christian revelation as it comes in the believing community and in the other historical events recorded in the Bible. Thus he deals with the nature of the Old and New Testaments and the way in which these ancient documents should be used. This leads him into a consideration of history as the medium of revelation and the necessity of personal faith if the message of history is to be appropriated and assimilated. This is followed by an excellent treatment of the New Testament church, the community of faith, and the task of the church today in preserving and deepening our knowledge of God. Then he seeks to answer certain persistent questions from both within and without the church: What about other knowledge of God through reason? How is this related to revelation? And what about the knowledge of God claimed by other



religions of mankind? What is the validity of other religions, and what is the uniqueness of the religion of Jesus Christ?

In less than 200 pages the writer of this book sets forth with singular clarity a strong Christian interpretation of man's claim to know God. He avoids the two extremes of biblical literalism, which sees revelation only in the words of the Bible, and liberalism, which sees little or no difference between Christianity and culture on the one hand and Christianity and other religions on the other. Without using technical theological language, and without watering down his message, he makes available to all of us the insights of vigorous American theology at this central point of God's revelation of himself in Jesus Christ. He conceives of revelation as God himself meeting us face to face, holding out to us life that becomes our life as we are willing to accept it. "The essence of Christianity," says the author, "is the conviction that the living Lord of history molded and shaped a community in Israel, until in the fullness of time he manifested himself in person, thenceforth to be met through the power of the Holy Spirit in a new community responsive to these divine acts."

This is the kind of book the chaplain will find of great value in clarifying his own thinking about the uniqueness of Christianity, and in assisting his men to face the problems posed by contact with men of other faiths and men of no faith at all.

—Rachel Henderlite, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

The Years of Our Lord, by Charles M. Crowe. Abingdon 1955. 155 pp. $2.50.

This is a book of 17 sermons on the life of Christ, beginning with "A Child Is Born" and ending with "The Hope of the World," by the pastor of the Methodist Church in Wilmette, Ill.

In major thoughts these sermons present nothing startlingly new or different from what has been said thousands of times. It is in the illustrations taken from ordinary, contemporary life that the author catches your interest. These sermons, warmed over and seasoned with the personality and experience of the chaplain, would make a very good extended series for the chapel.

—Joe Dana, *Editor of* The Link

Book Notes

by Florence R. Creeger

Friendly Enemies, by Robert R. Brown. Fleming H. Revell Co., 1955. 159 pp. $2.50.

"Putting Your Troubles to Work," the subtitle of this book, states its theme. The author shows how doubt grief, pain, etc., can be put to use to develop a "stout moral character."

Each one who reads this book will be drawn first to those chapters that meet his particular needs, and none who reads can help but be given courage "to make friends with his enemies and use them rather than be used by them."

This is a wiser book than the author's earlier, and rather uncritical, *The Miracle of the Cross.*

When the Heart Is Hungry: Christ's Parables for Today, by Charles L. Allen. Fleming H. Revell Co., 1955. 159 pp. $2.00.

In these 22 sermons Dr. Allen, of Grace Methodist Church, Atlanta,

does not attempt to give a scholarly exposition of the parables, but "to liven up a little of the truth of Christ found in each of the parables used, and to present the message in as simple a manner as possible."

Learning to Have Faith, by JOHN A. REDHEAD. Abingdon Press, 1955. 128 pp. $2.00.

Is faith an elective or requirement in living a Christian life? The pastor of the First Presbyterian Church, Greensboro, N.C., says: "Faith is a requirement if there ever was one." His 15 sermons offer wise counsel for obtaining and strengthening faith in God.

Walking in the Light, by MARJORIE WILKINSON. Abingdon Press, 1955. 58 pp. $1.00.

This book is a veritable picture gallery of people in all walks of life who exemplify the words of Proverbs 20:27: "The spirit of man is the candle of the Lord."

Reading this book is like hurrying through an art museum. The effect is the same: one wishes for more than just glimpses. Perhaps the book's strong point lies here—by these glimpses to stimulate the reader to discover for himself "biographies of radiant Christians."

"World Christian Books," ed. STEPHEN C. NEILL. Association Press, 1955. $1.25 each.

The Association Press is publishing a new series called "World Christian Books." The books are written in answer to the demand from every part of the world "for books that will help the Christian to understand his faith, . . . and to know how to present the faith to others." They are being published first in English and later in the main languages of the Christian world. Four are now available:

The Christians' God, by STEPHEN C. NEILL. 90 pp.

After a beautifully clear discussion of the question "What Is God like?" Bishop Neill develops four New Testament ideas of God—life, light, love, Spirit—and concludes with a significant chapter on the Trinity.

Mark's Witness to Jesus Christ, by EDVARD LOHSE. 93 pp.

This study guide, written by one of the younger German scholars, is an admirably simple introduction to the Gospel. The topics include a notable outline of the structure and composition of the book and a helpful discussion of messiahship.

Christian Giving, by V. S. AZARIAH. 96 pp.

The late Bishop Azariah was the first Indian bishop of the Anglican Church in India. This study of stewardship, first published in 1939, has been called a Christian classic "relevant to the needs and tasks of the churches today." Especially helpful is the final chapter, "Some Practical Suggestions."

I was glad to find included a biographical chapter about this man, of whom the editor says: "Among all the great leaders whom the younger churches have produced in the twentieth century, none has been greater than Vedanayagam Samuel Azariah."

Christianity and Science, by CHARLES E. RAVEN. 96 pp.

Canon Raven is distinguished as both a naturalist and a theologian. He speaks then with authority concerning the twofold subject of this book. It would be hard to find a more lucid answer to the question "Does Christ merely belong to creation as part of it, or does he also illuminate and explain it?" than is

found on pages 66-67 in the author's analysis of Romans 8:18-39.

This is a remarkable book—well worth thoughtful reading.

"Harper's Annotated Bible Series," Issues 10-12. Harper & Bros., 1955. 75¢ each:

The Gospels of Matthew, Vols. I-II, by FREDERICK C. GRANT. 69 and 61 pp.

The Book of Daniel, by JULIUS A. BEWER. 37 pp.

All who have been using the concise, scholarly commentaries in the "Harper's Annotated Bible Series" will welcome these new ones.

Add to conciseness and scholarship the ready reference, the convenience of handling (including packing), the low cost, and you come out with a real "find" for the mobile library a chaplain must have.

Conquering the Seven Deadly Sins, by LANCE WEBB. Abingdon Press, 1955. 224 pp. $3.00.

A book that carries this title and dares to say in its first chapter that "man is a sinner" should cause a sensation.

Sin is not outmoded, passé, but very real. Sin (spelled with a capital) is dealt with first. It is self-love, self-will, self-sufficiency, and the very basis of the sins (small *s*) that are discussed in the rest of the chapters.

The book has good therapeutic value and gives human life a much-needed perspective.

Cross, Sword, and Arrow, by GLADYS H. BARR. Abingdon Press, 1955. 253 pp. $3.00.

It is all here—the devotion, the faith, the courage, the sufferings, of the children—in this well-written novel of the Children's Crusade. The story is told by young Bertran de Born, 17-year-old knight-errant who, having duped a lad, Stephen, to lead the crusade, discovers as he follows him that the sword must yield to love.

Books Received

ANDREWS, F. EMERSON. *Grugan's God.* Muhlenberg Press, 1955. 196 pp. $3.00.

FORD, JOHN C., S. J. *Man Takes a Drink.* P. J. Kenedy & Sons, 1955. 120 pp. $2.50.

HOWSE, W. L. *In Spirit and in Truth: A Book of Worship Programs.* Fleming H. Revell Co., 1955. 96 pp. $1.50.

JONES, G. CURTIS. *What Are You Worth?* The Bethany Press, 1954. 159 pp. $1.25.

KOPPLIN, DOROTHEA S. *Scripture to Live By.* Hanover House, 1955. 222 pp. $2.50.

REID, A. C. *100 Chapel Talks.* Abingdon Press, 1942, 1949, 1955. 304 pp. $2.95.

WALLACE, ARCHER. *In Grateful Remembrance.* Abingdon Press, 1955. 128 pp. $2.00.

WHITE, HELEN CHAPPELL. *This Is the Life.* Doubleday & Co,. 1955. 254 pp. $3.50.

Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

THE BETHANY PRESS, Box 179, St. Louis 3, Mo.

THE CITADEL PRESS, 222 Fourth Ave., New York 3, N.Y.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

HANOVER HOUSE (a division of Doubleday & Co.).

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

P. J. KENEDY & SONS, 12 Barclay Street New York 8, N.Y.

MUHLENBERG PRESS, Philadelphia 7, Pa.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

NEWS ROUNDUP

by MURIEL STEFFY LIPP

INTERNATIONAL

For the first time in almost 200 years the Kingdom of **Nepal** has opened its doors to Christian missionaries. An international team of medical missionaries, including two couples from the United States, has established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. Not since 1771, when Nepal expelled a band of Capuchin monks, has Christian missionary work been permitted within the country. Most of the Nepalese are Hindus.

Ireland has its first full-time Lutheran pastor in 80 years. He is 45-year-old Hans-Dietrich Mittorp of Paderborn, Westphalia, Germany, who will reconstruct the ancient, but completely destroyed, Abdinghof Church.

Chaplain Sidney R. Crumpton, from Greenville, S.C., is buying shoes in a Korean shop and distributing soap to Korean war orphans. The shoes and soap were bought with part of the $566.00 donated by the Bryn Mawr Presbyterian Church, located in Bryn Mawr, Pa., as part of operation "Coldfeet."

Official U.S. Army Photo

For the first time an **Egyptian** military camp will have a Christian place of worship. A Coptic Orthodox church will be built soon in the huge Abbassia barracks for Egyptian soldiers of the Christian faith stationed there.

NATIONAL

A 128-year split between two groups of Quakers was healed this spring in Philadelphia when Orthodox Friends and Hicksite Friends united to form the Philadelphia Yearly Meeting of the Religious Society of Friends. The merger was confirmed in the old Arch Street Meeting House, where the rift occurred in 1827 over a conflict in interpretation between scriptural authority and the "Inner Light."

The oldest known New Testament in Aramaic, the language spoken by Christ, was delivered to the Library of Congress recently for public exhibit. Believed to be 1600 years old, the book is the property of Norman Yonan, a Washington rug dealer, who says it has been in his family for 15 generations.

EDUCATION

Harvard Divinity School will admit qualified women to its curriculum this fall.

More than 100,000 students are attending universities or other centers of higher education in countries other than their own, according to a worldwide survey made by UNESCO. The survey shows that a total of 107,000 foreign students are attending 2,014 institutions in 70 countries and territories.

PERSONALITIES

Ralph D. Hyslop, professor of historical theology and history of Christianity at Pacific School of Religion, Berkeley, Calif., has been appointed professor of ecumenical studies and associate director of the program of advanced religious studies at Union Seminary, N.Y.C.

James A. Jones, pastor of Myers Park Presbyterian Church, Charlotte, N.C., has been named president-elect of Union Theological Seminary, Richmond, Va., succeeding **Ben R. Lacy,** who will retire January 1956.

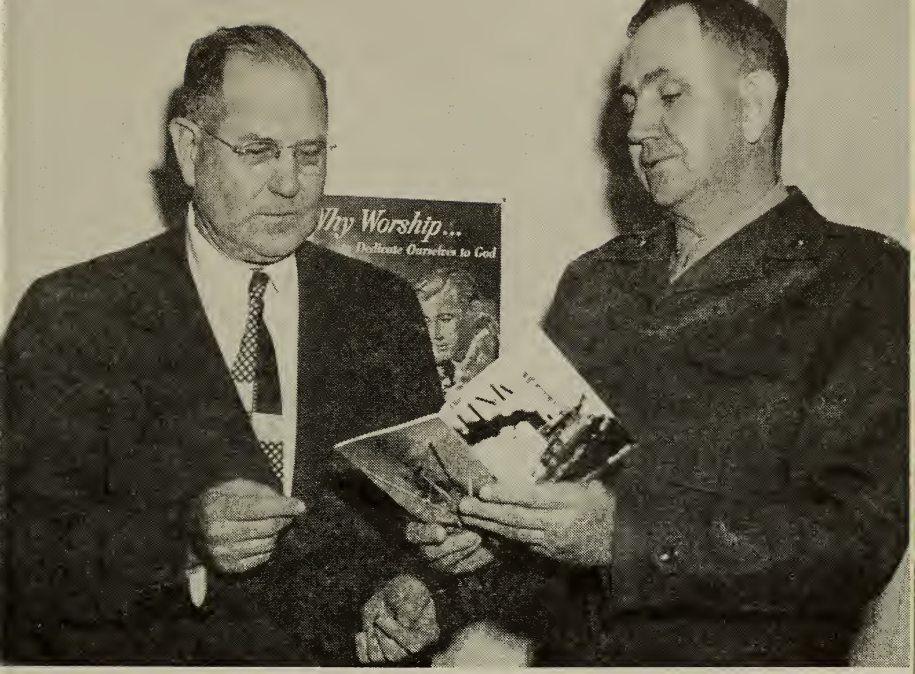
J. A. Sanders, a graduate of Vanderbilt University and of Hebrew Union College, has been appointed professor of Old Testament at Colgate Rochester Divinity School, succeeding **Bernhard W. Anderson,** now dean of Drew Theological Seminary.

James H. Robinson, pastor of the Church of the Master (Presbyterian), N.Y.C., recently delivered the Lyman Beecher lectures on preaching at Yale University. He is the first Negro to participate in the distinguished series, founded in 1872.

Two Negro singers, **Marian Anderson** and **Robert McFerrin,** son of a Baptist minister, have been acclaimed by audiences and critics at the Metropolitan Opera House, N.Y.C., recently. They are the first two Negro singers to appear in the 71-year history of Metropolitan Opera presentations.

Douglas Horton, minister of the General Council of Congregational Christian Churches, has been named dean of Harvard Divinity School.

Mrs. Horton, former president of Wellesley College, recently accepted the National Council of Churches' post of chairman of the Division of Christian Life and Work. Her former responsibility as chairman of the National Council's Department of International Affairs has been assumed by



Official U.S. Marine Corps Photo

Second Marine Division Chaplain Ernest A. Ham shows Carl M. Boyd *(left)* a sample of the literature available to leathernecks of the Second Division. Dr. Boyd, director of Chaplain Services for the Disciples of Christ, visited Camp Lejeune recently on an inspection tour. Chaplain Ham and Dr. Boyd, who in 1927 graduated together from Phillips University, Enid, Oklahoma, enjoyed reminiscing about old times.

Ernest A. Gross, former legal adviser to UN Secretary-General Dag Hammarskjold and one-time assistant secretary of state.

Norman Goodall of London, England, has been named secretary of the joint committee of the International Missionary Council and the World Council of Churches. Purpose of the committee is to advise the two councils concerning their association as autonomous but interdependent bodies.

CHAPLAINS

The General Commission on Chaplains had its name changed at its spring meeting in Washington, D.C. The new name, incorporated under laws of the District of Columbia, is **The General Commission on Chaplains and Armed Forces Personnel.**

New chairman is **Fred S. Buschmeyer**, who, just a week after receiving this honor, was elected Acting General Secretary of the Congregational Christian Churches' General Council.

Vice-chairmen are **Henry I. Louttit**, chairman of the Armed Forces Division of the Protestant Episcopal Church and bishop of South Florida; and **Reuben H. Mueller**, bishop of the West Central Area of the Evangelical United Brethren Church, chairman of Chaplaincy and National Service, EUB Church, and one of the vice-presidents of the National Coun-

cil of Churches. **Fred C. Reynolds,** of the Methodist Commission on Chaplains, is secretary; and **Andrew R. Bird,** pastor of the Church of the Pilgrims, Presbyterian, U.S., is treasurer.

The fifth annual conference of Chiefs of Chaplains and their deputies of the Allied Air Forces in Europe was held May 3-5 in Uxbridge, Middlesex, England. Hosts for this conference were the chaplains of the Royal Air Force.

The U. S. delegation, headed by Chief of Chaplains **Charles I. Carpenter,** included the following chaplains: Col. **Constantine E. Zielinski,** staff chaplain, U. S. Air Forces Europe, and his deputy, Lt. Col. **George J. Brennan;** Col. **John C. W. Linsley,** then staff chaplain, Strategic Air Command, who succeeded Chaplain Zielinski as USAFE staff chaplain in July; and Col. **Glenn J. Witherspoon,** chief of Budget and Fiscal Division, Office Chief of Chaplains.

Among the actions taken by the delegates was the adoption of a new name for the body. Formerly known

FORT MONROE CHAPEL CENTER

The new community chapel center at Fort Monroe, Va., is one of the first projects of its type constructed in this country by unpaid Army volunteers. Its future also will depend largely on help received from military personnel and their dependents.

"And if work on the center and its program continues as it is going now," says Post Chaplain **Harmon D. Moore,** "it will be a highly successful venture which will enrich all our lives."

The center provides religious training for all age groups. There is a children's chapel and a youth chapel, each containing space to seat approximately 70 children. There are 12 classrooms, where the youth of the Fort meet for church school and training classes. Altogether, 284 persons are needed to handle the program. This includes 73 teachers in the Religious Education Division, headed by Herman M. Marlow, an officer at the Fort.

There are also a kitchen and dining area, a music room, and an attractive office and counseling room for Chaplain Moore.

as the Allied Air Forces Central Europe Chaplaincy Board, it will now be known as the Allied Air Forces in Europe Chaplaincy Committee. A purely consultative body, the committee has no executive authority.

Another action provided for a Protestant publication to serve as an exchange-of-ideas outlet for the various Air Force chaplains in the committee. Editor of the publication will be Chaplain (Lt. Col.) **A. C. J. Van der Poel,** senior Protestant chaplain, RNAF.

The next annual general session will be held in the Netherlands under the chairmanship of Lt. Col. **R. H. M. Verhoeven,** senior Roman Catholic chaplain, RNAF.

All U. S. Protestant chaplains in the United Kingdom were guests of the Rev. Marion J. Creeger at a luncheon conference at Ruislip Air Base, near London, May 5. Mr. Creeger is executive secretary of the General Commission on Chaplains and Armed Forces Personnel. Along with the Most Rev. James H. Griffiths. Chancellor, Military Ordinariate, Mr. Creeger had accompanied Chaplain Carpenter in connection with the Allied Air Forces conference mentioned above.

Chaplain **Roy E. Bishop** has been appointed fleet and force chaplain for the Atlantic Fleet, with headquarters at Norfolk, Va. He previously served as chaplain of the Fourth Naval District at Philadelphia, Pa.

Chaplains for the U.S. Air Force's Air Academy at Colorado Springs, Colo., are **John S. Bennett,** Protestant, and **Constantine E. Zielinski,** Cath-

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This exterior view of the Fort Monroe Chapel Center, Fort Monroe, Va., was drawn by Corporal Joseph Gryn of the Fort's 2124th Headquarters Company. The rooms containing chapel-center facilities were built into the walls of the old moat when it was constructed in 1819.

Official U.S. Army Photo

The first prayer chamber in the history of Congress, located off the rotunda, has a simple altar beneath a stained-glass window showing George Washington kneeling in prayer. The furniture comprises a dozen leather chairs and two movable *prie-dieu's*. On the altar lies a Bible open at the 23rd psalm.

The 20-foot square room, with soft indirect lighting, is done in tones of blue. The rug is dark blue, and the walls are a pastel shade. The original barreled ceiling was left untouched.

A CHAPEL FOR CONGRESS

olic. Chaplain Bennett, who was staff chaplain of the Northeast Air Command, was supervisor of the "Christmas drop" (April *Chaplain*), which conveyed gifts, Christmas trees, and turkey dinners to men stationed on isolated Arctic bases. Chaplain Zielinski was staff chaplain of U.S. Air Forces in Europe. The two men assumed their duties July 1.

Chaplain **Charles W. Marteney,** who has been chief of the professional division in the Air Force Chief of Chaplains office, was transferred recently to Strategic Air Command headquarters, Omaha, Neb. He will be staff chaplain.

Replacing Chaplain Marteney is **James R. Davidson,** formerly on the inspector's staff at Norton Air Force Base, Calif.

Navy Chaplain **Peter G. McKnight,** formerly of the Marine Corps Depot, San Diego, Calif., is on icebreaker duty in the north polar region with an expedition which is seeking to determine the usefulness of the north region for naval vessels. The ship will travel within 500 miles of the North Pole.

For the first time over television, Army chaplains conducted in April a class in character guidance before 5000 troops at Fort Monmouth, N.J. Chaplain **John A. DeVeaux,** president of the Army Chaplain Board, pro-

jected a demonstration lecture on the theme "Man and Justice." Assisting Chaplain DeVeaux in this experiment were **Randolph E. Phillips**, Protestant chaplain of Fort Monmouth, and **Francis J. Tierney**, Catholic chaplain of Aberdeen Proving Grounds, Md.

A page of praise for a Disciples of Christ chaplain appeared in the Mar. 2 issue of *The Christian-Evangelist*, Disciples periodical. The chaplain is **Fred W. Carlock**, who is credited with building up the Protestant religious program at Ashiya Air Base, Japan, into a mammoth program of 23 services per week.

One of the greatest projects Chaplain Carlock organized was "Ashiya Seminary," a program to encourage and train servicemen for the Christian ministry. During 30 months 28 men were "graduated," and they are continuing ministerial study in the United States.

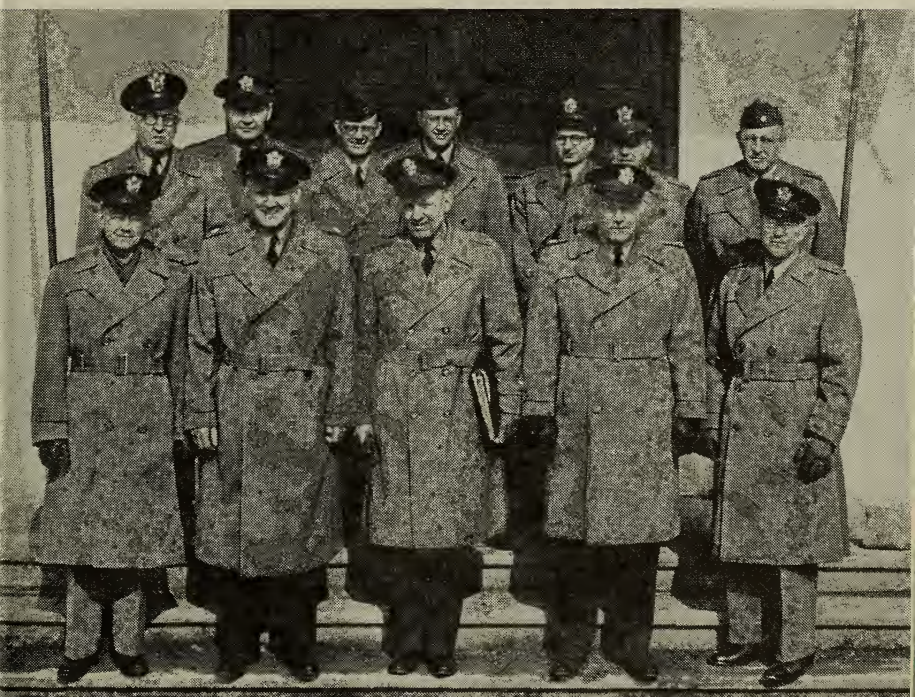
Chaplain Carlock was recently reassigned to Langley Air Force Base, Va.

Chaplains from the installations throughout the Advance Section visit the new chapel in the Jardin Fontaine area at the Verdun Installation with the USAREUR chaplain, Edwin L. Kirtley (front row, third from left). The chaplains met with Chaplain Kirtley and Com Z Chaplain William H. Branyan at a field conference held here.

First row *(left to right)*: Chaplains William H. Branyan, Carl F. Gunther (USAREUR deputy chaplain), Edwin L. Kirtley, C. J. Murphy, and Kenneth Lynch.

Second row: Chaplains A. H. Payette, D. W. Louwenaar, John D. Roth, Richard Vangerud, Solomon Slomowitz, Richard C. Lipsey, and Urban S. Konopka.

Official U.S. Army Photo



The Republicans will hold their 1956 convention in the San Francisco cow palace, the Democrats in the Chicago stockyards. The boys just can't get away from the bull.

—Fletcher Knebel, NANA Syndicate

Life generally consists of praying for rain—and then wishing it would clear up.

—Dan Bennett

In preparation for a banquet, the chairs had been given a new coat of varnish. It was a hot, humid evening, and as the after-dinner speaker started to rise, he found himself stuck to the seat. Unabashed, he said: "Ladies and gentlemen, I had expected to bring you a plain, unvarnished talk, but circumstances make it impossible."

—*The Watchman-Examiner*

Sunburn: getting more than you basked for.

—Kay Ingram

A minister preached a sermon on the subject "Recognition of Friends in Heaven." The following week someone put this note in the suggestion box in the lobby: "Reverend Sir: Could you make it convenient to preach on 'Recognition of Friends on Earth'? I have been coming to your church for six months, and nobody has ever taken any notice of me."

—*Christian Victory*

A psychiatrist is a man who goes to the Folie-Bergère and then watches the audience.

—Jean Rigaux, *Paris Match*

Note from teacher on Mary's report card: "Good worker, intelligent, but talks too much."

Note from father, over his signature on back of report card: "Come up some time and meet her mother."

—*The Right Hand*

Mosquito: an insect that passes all screen tests.

—*Outdoor Indiana*

The Sunday school teacher had finished her talk on behavior and what folks must do to get to heaven.

"Now Billy," she questioned, "tell me what we must do before we can expect forgiveness of sin."

There was a moment's thought, then Billy replied: "We gotta sin."

—*Religion & Health*

"THE SINGIN' WAS FINE, BUT YOUR COMMERCIAL WAS TOO LONG!"

AS YOU SEE IT • • •

A sounding board for reader reaction

I AM sure you will be pleased to receive the message I send from Chaplain Abbot Peterson, who is Officer-in-Charge of the Naval Chaplains School in Newport, R.I. When I was on a visit up there last week, we mentioned THE CHAPLAIN, which you publish along with THE LINK. Chaplain Peterson said that THE CHAPLAIN has become so valuable within the last year that he is using it in the orientation of the student chaplains.

The content, appropriateness, format, and readability have made it a magazine looked forward to as it never used to be.

Chaplain Peterson mentioned that he hopes all chaplains realize this change and take advantage of the splendid service the General Commission is offering all military chaplains.

—CHAPLAIN CALVIN H. ELLIOTT, USN

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IT IS not my intention to burden you with correspondence, but I feel that I must convey congratulations on the June issue of THE CHAPLAIN. It is an excellent production, and I have read it with great interest. It is of real benefit to me personally and in my work.

Here at Amberley we have the largest air force base in Australia, and, I understand, the largest bomber base in the southern hemisphere. The domestic problems which come our way are complex and sometimes almost overwhelming. Some of the cases are really pathetic.

A contributing factor is the Australian Air Force policy of moving men from base to base at regular intervals. The acute housing shortage in Australia therefore creates a position of uncertainty and confusion in the minds of young couples. One young wife, with two children, was in to see me this week. Her husband has been posted to four bases in 18 months! Her question to me was, "How can we hope to establish family life, let alone a Christian home, under these circumstances?"

In my appointment overseas in Malta and North Africa from 1952 to the end of 1954 I had some most difficult domestic crises with which to deal. Marriage counseling took up a great deal of my time. In this I had the advantage of close contact with the American Air Force chaplains in Tripoli. They were very helpful and well informed in these matters.

The bibliography on family life is very extensive and helpful. One of my difficulties is to obtain such pamphlets and books as THE CHAPLAIN recommends. However, with American Air Force families here on exchange it should be possible to secure a selection of same.

For your information, the booklet *Sex and Sense* was particularly helpful to me in Malta. We faced a high incidence of venereal disease. Our men were subject to widespread temptation. I distributed the booklet with care, and several testified to its worth.

Thank you again for everything. I look forward keenly to the next issue.

—CHAPLAIN JAMES R. PAYNE, RAAF

Official U.S. Army Photo

Major General Patrick J. Ryan, Chief of Chaplains, U.S. Army *(left)*, with Brigadier General Kenneth S. Sweany, commanding general, USARFANT and MDPR, is welcomed by an honor guard during his recent four-day visit to the Antilles Command.